

Womens Speaking

Justified, Proved and Allowed of by ²⁰
the S C R I P T U R E S,

All such as speak by the Spirit and Power
of the Lord J E S U S.

And how W O M E N were the first
that preached the Tidings of the Resurrection of
J E S U S, and were sent by C H R I S T ' S
Own Command, before He ascended
to the Father, John 20.17.

*And it shall come to pass, in the last days, saith the Lord, I will pour out
of my Spirit upon all flesh: your Sons and Daughters shall prophesy,
Acts 2. 27. Joel 2. 28.*

*It is written in the Prophets, They shall be all taught of God, saith Christ;
John 6. 45.*

*And all thy Children shall be taught of the Lord, and great shall be the
Peace of thy Children, Isa. 54. 13.*

*And they shall teach no more every man his Neighbour, and every man his
Brother, saying, Know the Lord; for they shall all know me, from the
least to the greatest of them, saith the Lord, Jer. 31. 34.*

7. A.
7. K.

London, Printed in the Year, 1666.

Womans Dressing

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ГЛАВА III

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THE MOUNTAIN LION WORKS

to a subscription list, and will be glad to receive your name.

СИГНАЛЫ

1996-1997 学年第一学期期中考试卷

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the 20th, Harry had been at the station till 9 a.m., and

द्वारा देखा गया था कि यह एक अचूक विकास है।

Womens Speaking Justified, Proved, and Allowed by the Scriptures.

WHENCE it hath been an Objection in the minds of many, and several times hath been objected by the Clergy, or Ministers, and others, against Womens speaking in the Church; and so consequently may be taken, that they are condemned for medling in the things of God; the ground of which Objection, is taken from the Apostles words, which he writ in his first Epistle to the *Corinthians*, chap. 14. vers. 34, 35. And also what he writ to *Timothy* in the first Epistle, chap. 2. vers. 13, 12. But how far they wrong the Apostle's intentions in these Scriptures, we shall shew clearly when we come to them in their course and order. But first let me lay down how God himself hath manifested his Will and Mind concerning Women, and unto Women.

And first, When God created Man in his own Image; in the Image of God created he them, Male and Female; and God blessed them; and God said unto them, Be fruitful, and multiply: And God said, Behold, I have given you of every Herb, &c. Gen. 3. Here God joyneth them together in his own Image, and makes no such distinctions and differences as men do; for though they be weak, he is strong; and as he said to the Apostle, His Grace is sufficient, and his strength is made manifest in weakness, 2 Cor. 12. 9. And such hath the Lord chosen, even the weak things of the world, to confound the things which are mighty; and things which are despised, hath God chosen, to bring to nought things that are, 1 Cor. 1. And God hath put no such difference between the Male and Female as man would make.

It is true, *The Serpent that was more subtile than any other Beast of the Field, came unto the Woman, with his Temptations, and with a lie, his subtilty discerning her to be more inclinable to hearken to him, when he said, If ye eat, your eyes shall be opened;* and the Woman saw that the *Fruit was good to make one wise;* there the temptation got into her, and she did eat, and gave to her Husband, and he did eat also, and so they were both tempted into the transgression and disobedience; and therefore God said unto Adam, when that he hid himself when he heard his voice, *Hast thou eaten of the Tree which I commanded thee that thou shouldst not eat?* And Adam said, *The Woman which thou gavest*

(4)

me, she gave me of the Tree, and I did eat. And the Lord said unto the Woman, What is this that thou hast done ? and the Woman said, The Serpent beguiled me, and I did eat. Here the Woman spoke the truth unto the Lord: see what the Lord saith, ver. 25, after he had pronounced Sentence on the Serpent; I will put enmity between thee and the Woman, "and between thy Seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. 3.

Let this Word of the Lord, which was from the beginning, stop the mouths of all that oppose Womens Speaking in the Power of the Lord; for he hath put enmity between the Woman and the Serpent; and if the Seed of the Woman speak not, the Seed of the Serpent speaks; for God hath put enmity between the two Seeds, and it is manifest, that those that speak against the Woman and her Seeds Speaking, speak out of the enmity of the old Serpents Seed; and God hath fulfilled his Word and his Promise, When the fulness of time was come, he hath sent forth his Son, made of a Woman, made under the Law, that we might receive the adoption of Sons, Gal. 4. 4, 5.

Moreover, the Lord is pleased, when he mentions his Church, to call her by the name of Woman, by his Prophets, saying, I have called thee a Woman forsaken, and grieved in Spirit, and as a Wife of Tomb, Isa. 54. Again, How long wilt thou go about, thou back-sliding Danzbarter ? For the Lord hath created a new thing in the earth, a Woman shall compass a Man, Jer. 31. 22. And David, when he was speaking of Christ and his Church, he saith, The Kings Daughter is all glorious within, her cloathing is of wrought Gold; She shall be brought unto the King: with gladness and rejoicing shall they be brought; they shall enter into the Kings Palace, Psal. 45. And also King Solomon in his Song, where he speaks of Christ and his Church, where she is complaining and calling for Christ, he saith, If thou knowest not, O thou fairest among women, go thy way by the footsteps of the Flock, Cant. 1. 8. c. 5. 9. And John, when he saw the wonder that was in Heaven, he saw a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars; and there appeared another wonder in Heaven, a great red Dragon stood ready to accuse her Child: here the enmity appears that God put between the Woman and the Dragon, Revelations 12.

Thus much may prove that the Church of Christ is a Woman, and those that speak against the Womens speaking, speak against the Church of Christ, and the Seed of the Woman, which Seed is Christ; that is to say, Those that speak against the Power of the Lord, and the Spirit of the Lord speaking in a Woman, simply, by reason of her Sex, or because

because she is a Woman, not regarding the Seed, and Spirit, and Power that speaks in her; such speak against Christ, and his Church, and are of the Seed of the Serpent, wherein lodgeth the enmity. And as God the Father made no such difference in the first Creation, nor never since between the Male and the Female, but alwayes out of his Mercy and loving kindness, had regard unto the weak. So also, his Son, Christ Jesus, confirms the same thing; when the Pharisees came to him, and asked him, if it were lawful for a man to put away his Wife? he answered and said unto them, *Have you not read, That he that made them in the beginning, made them Male and Female, and said, For this cause shall a Man leave Father and Mother, and shall cleave unto his Wife, and they twain shall be one flesh; wherefore they are no more twain but one flesh; What therefore God hath joyned together, let no Man put asunder, Mat. 19.*

Again, Christ Jesus, when he came to the City of Samaria, where Jacobs Well was, where the Woman of Samaria was; you may read, in John 4. how he was pleased to preach the Everlasting Gospel to her; and when the Woman said unto him, *I know that when the Messiah cometh, (which is called Christ) when he cometh, he will tell all things;* Jesus saith unto her, *I that speak unto thee am he;* This is more than ever he said in plain words to Man or Woman (that we read of) before he suffered. Also he said unto Martha, when she said, she knew that her Brother should rise again in the last day, Jesus said unto her, *I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth shall never die. Believest thou this?* she answered, *Yes Lord, I believe thou art the Christ, the Son of God.* Here she manifested her true and saving Faith, which few at that day believed so on him, John 11. 25, 26.

Also that Woman that came unto Jesus with an Alabaster Box of very precious Oyntment, and poured it on his Head as he sat at meat; it's manifested that this Woman knew more of the secret Power and Wisdom of God, than his Disciples did, that were filled with indignation against her; and therefore Jesus saith, *Why do ye trouble the Woman? for she hath wrought a good work upon me; Verily, I say unto you, Wherever this Gospel shall be preached in the whole World, there shall also this that this Woman hath done, be told for a memorial of her, Matt. 26. Mark 14. 3.* Luke faith further, *She was a sinner, and that she stood at his feet behinde him weeping, and began to wash his feet with her tears, and did wipe them with the hair of her head, and kissed his feet, and anointed them with Oyntment.* And when Jesus saw the Heart of the Pharisee that had bidden him to his house, he took occasion to speak unto Simon, as you may read in Luke 7. and he turned to the Woman, and said,

Iaid, Simon, seest thou this Woman ? Thou gavest me no water to my feet ;
but she hath washed my feet with tears, and wiped them with the hair of her
head : This gavest me no kiss ; but this Woman, since I came in, hath not
ceased to kiss my Feet : My Head with Oyl thou didst not anoint : but this
Woman hath anointed my Feet with Oyniment : Wherefore I say unto thee,
her sins, which are many, are forgiven her, for she hath loved much,
Luke 7. 37, to the end.

Also there was many Women which followed Jesus from Galilee, ministering unto him, and stood afar off when he was Crucified, Mat. 28. 55. Mark 15. Yea even the Women of Jerusalem wept for him, insomuch that he said unto them, Weep not for me, ye Daughters of Je-
rusalem ; but weep for your selves, and for your Children, Luke 23. 28.

And certain Women which had been healed of evil Spirits and Infirmitie,
Mary Magdalene ; and Joanna the Wife of Chuza, Herods Stewards
Wife ; and many others which ministered unto him of their substance, Luke
8. 2, 3.

Thus we see that Jesus owned the Love and Grace that appeared in
Women, and did not despise it ; and by what is recorded in the Scrip-
tures, he received as much love, kindness, compassion, and tender
dealing towards him from Women, as he did from any others, both in
his life time, and also after they had exercised their cruelty upon him ;
for Mary Magdalene, and Mary the Mother of Joser, beheld where he
was laid ; And when the Sabbath was past, Mary Magdalene, and Mary
the Mother of James, and Salom, had brought sweet spicas that they might
annoint him : And very early in the morning, the first day of the week,
they came unto the Sepulchre at the rising of the Sun ; And they said among
themselves, Who shall roll us away the stone from the door of the Sepulchre ?
And when they looked, the stone was rolled away, for it was very great :
Mark 16. 1, 2, 3, 4. Luke 24. 1, 2. and they went down into the Sepul-
chre ; and as Matthew saith, The Angel rolled away the stone ; and he
said unto the Women, Fear not, I know whom ye seek, Jesus which was
Crucified : he is not here, he is risen, Mat. 28. Now Luke saith thus,
That there stood two men by them in shining apparel, and as they were per-
plexed and afraid, the mensaid unto them, He is not here ; remember how
he said unto you when he was in Galilee, That the Son of Man must be
delivered into the hands of sinful men, and be crucified, and the third day rise
again ; and they remembered his words, and returned from the Sepulchre,
and told all these things to the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary the Mother of James,
and the other Women that were with them, which told these things to
the

the Apostles, *And their words seemed unto them as idle tales, and they believed them not.* Mark this, ye despisers of the weakness of Women, and look upon your selves to be so wise; but Christ Jesus doth not so, for he maketh use of the weak; for when he met the Women after he was risen, he said unto them, *All Hail*, and they came and held him by the Feet, and worshipped him; then said Jesus unto them, *Be not afraid; go tell my Brethren that they go into Galilee, and there they shall see me*, Mat. 28. 10. Mark 16. 9. And John saith, when Mary was weeping at the Sepulchre, that Jesus said unto her, *Woman, why weepest thou? what seekest thou?* And when she supposed him to be the Gardiner, Jesus saith unto her, *Mary*; she turned her self, and saith unto him, *Rabboni, which is to say Master*; Jesus saith unto her, *Touch me not, for I am not yet ascended to my Father, but go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God*, John 20. 16, 17.

Mark this, you that despise and oppose the Message of the Lord God: that he sends by Women; what had become of the Redemption of the whole Body of Man-kind, if they had not believed the Message that the Lord Jesus sent by these Women, of and concerning his Resurrection? And if these Women had not thus, out of their tenderness and bowels of love, who had received Mercy, and Grace, and forgiveness of sins, and Virtue, and Healing from him; which many men also had received the like, if their hearts had not been so united and knit unto him in love, that they could not depart as the men did, but sat watching, and waiting, and weeping about the Sepulchre until the time of his Resurrection; and so were ready to carry his Message, as is manifested; else how should his Disciples have known, who were not there?

Oh! blessed and glorified be the Glorious Lord; for this may all the whole body of man-kind say, though the wisdom of man, that never knew God, is always ready to except against the weak; but the weakness of God is stronger than men, and the foolishness of God is wiser than men; as it is written in 1 Cor. 3. 18. *And in 1 Cor. 18. you may read how Aquila and Priscilla took unto them Apolle, and expounded unto him the way of God more perfectly; who was an eloquent man, and mighty in the Scriptures; yet we do not read that he despised what Priscilla said, because she was a Woman, as many now do.*

And now to the Apostles words, which is the ground of the great Objection against Womens Speaking; And first, 1 Cor. 14. let the Reader seriously read that Chapter, and see the end and drift of the Apostle

Apostle in speaking these words : for the Apostle is there exhorting the *Corinthians* unto charity, and to desire Spiritual gifts, and not to speak in an unknown tongue ; and not to be Children in understanding, but to be Children in malice, but in understanding to be men ; and that the Spirits of the Prophets should be subject to the Prophets ; for God is not the Author of Confusion, but of Peace : And then he saith, *Let your Women keep silence in the Church, &c.*

Where it doth plainly appear that the Women, as well as others, that were among them, were in confusion ; for he saith, *How is it Brethren ? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation ? let all things be done to edifying.* Here was no edifying, but all was in confusion speaking together ; Therefore he saith, *If any man speak in an unknown Tongue, let it be by two, or at most by three, and that by course ; and let one Interpret ; but if there be no Interpreter, let him keep silence in the Church.* Here the Man is commanded to keep silence as well as the Woman, when they are in confusion and out of order.

But the Apostle saith further, *They are commanded to be in Obedience, as also saith the Law ; and if they will learn any thing, let them ask their Husbands at home ; for it is a shame for a Woman to speak in the Church.*

Here the Apostle clearly manifests his intent ; for he speaks of Women that were under the Law, and in that Transgression as Eve was, and such as were to learn, and not to speak publickly, but they must first ask their Husbands at home ; and it was a shame for such to speak in the Church : And it appears clearly, that such Women were speaking among the *Corinthians*, by the Apostles exhorting them from malice and strife, and confusion, and he proacheth the Law unto them, and he saith, in the Law it is written, *With men of other tongues, and other lips, will I speak unto this people*, vers. 2.

And what is all this to Womens Speaking ? that have the Everlasting Gospel to preach, and upon whom the Promise of the Lord is fulfilled, and his Spirit poured upon them according to his Word, *Acts 2: 16, 17, 18.* And if the Apostle would have stopped such as had the Spirit of the Lord poured upon them, why did he say just before, *If any thing be revealed to another that sitteth by, let the first hold his peace ? and you may all prophesy one by one.* Here he did not say that such Women should not Prophecy as had the Revelation and Spirit of God poured upon them ; but their Women that were under the Law, and in the Transgression, and were in strife, confusion & malice in their speaking ; for if he had stopt Womens praying or prophesying, why doth he say, *Every man praying or prophesying having his head covered, discommeth his*

his head ; but every Woman that prayeth or prophesieth with her head uncovered, dishonoureth her head ? Judge in your selves, Is it comely that a Woman pray or prophesy uncovered ? For the Woman is not without the Man, neither is the Man without the Woman, in the Lord, 1 Cor. 11. 3, 4, 13.
 21 Also that other Scripture, in 1 Tim. 2, where he is exhorting that Prayer and Supplication be made every where, lifting up holy Hands without wrath and doubting ; he saith in the like manner also, That Women must adorn themselves in modest apparel, with shamefastness and sobriety, not with braided hair, or gold, or pearl, or costly array ; He saith, Let Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the Man, but to be in silence ; for Adam was first formed, then Eve ; and Adam was not deceived, but the Woman being deceived was in the transgression.

Here the Apostle speaks particularly to a Woman in Relation to her Husband, to be in subjection to him, and not to teach, nor usurp authority over him, and therefore he mentions Adam and Eve ; But let it be strained to the utmost, as the opposers of Womens Speaking would have it, that is, That they should not preach nor speak in the Church, of which there is nothing here ; Yet the Apostle is speaking so such as he is teaching to wear their apparel, what to wear, and what not to wear ; such as were not come to wear modest apparel, and such as were not come to shamefastness and sobriety, but he was exhorting them from braided hair, gold, and pearls, and costly array ; and such are not to usurp authority over the Man, but to learn in silence with all subjection, as it becometh Women professing Godliness with good works.

And what is all this to such as have the Power and Spirit of the Lord Jesus poured upon them, and have the Message of the Lord Jesus given unto them ? must not they speak the Word of the Lord because of these undocent and irreverent Women that the Apostle speaks of, and to, in these two Scriptures ? And how are the men of this Generation blinded, that bring these Scriptures, and pervert the Apostles Words, and corrupt his intent in speaking of them ? and by these Scriptures, endeavour to stop the Message and Word of the Lord God in Women, by contemning and despising of them. If the Apostle would have had Womens speaking stops, and did not allow of them, why did he entreat his true York-Pellow so help those Women who laboured with him in the Gospel ? Phil. 4. 3. And why did the Apostles joyn together in Prayer and Supplication with the Women, and Mary the Mother of Jesus, and with his Brethren, Acts 1. 14.. If they had not allowed, and had union and fellowship with the Spirit of God, wherever it was

revealed in Women as well as others. But, all this opposing and gainsaying of Womens Speaking, hath taken out of the Beastsiefs Pround spirit of Darkness that hath spoken for these many hundred years together in this night of Apostacy, since the Revelations have reced and been hid ; and so that spirit hath limited and bound all up, within its bond and compass, and so would suffice them to mislead, ~~and such is that spirit of Darkness approved of, Mat 23. 29.~~

And so here hath been the misery of these last Ages past, in the time of the Reign of the Beast, that John saw when he stood upon the Sand of the Sea, rising out of the Sea, anthonie of the Earth, having seven Heads and ten Horns, Rev. 13. In this great City of Babylon, which is the Woman that hath sitten so long upon the Scarlet-coloured Beast, full of names of Blasphemy, having seven Heads and ten Horns ; and this Woman hath been arrayed and decked with gold, and pearls, and precious stones ; and she hath had a golden Cup in her hand, full of Abominations, and hath made all Nations drunk with the Cup of her Fornication ; and all the world hath wondered after the Beast, and hath worshiped the Dragon that gave power to the Beast ; and this woman hath been drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus ; and this hath been the woman that hath been speaking and usurping authority for many hundred years together. And let the times and ages past testify how many have been murdered and slain, in Ages and Generations past, every Religion and Profession (as it hath been called), killing and murdering one another, that would not joyn one with another. And thus the Spirit of Truth, and the Power of the Lord Jesus Christ hath been quite lost among them that have done this ; and this mother of Harlots hath sitten as a Queen, and said, *She should see no sorrow* ; but though her dayes have been long, even many hundred of years, for where was power given unto the Beast, to continue forty and two months, and to make warre with the Saints, and to overcome them ; and all that have dwelt upon the earth have worshipped him, whose names are not written in the Book of the life of the Lamb, slain from the foundation of the world.

But blessed be the Lord, his time is over, which was above twelve hundred years, and the darkness is past, and the night of Apostacy draweth to an end, and the true Light shineth, the morning Light, the bright morning Star, the second Offspring of David is risen, he is risen, glory to the highest for evymore ; and the Joy of the morning is come, And the Bride, the Lambes Wife, is making her self ready, as a Bride that is adoring for her Husband, and to her is granted that she shal be arrayed in fine linnen, white and white, and the fine linnen

Women is the Righteousness of the Saints ; The *Holy Jerusalem* is descending out of Heaven from God, having the Glory of God, and her Light is likest Jasper stone, clear as Christal. *Amos 9. 11.* And so
 - And this is *the free Woman* that all the Children of the Promise are
 born of; notwithstanding Children of the bond-woman, which is *Hagar*, which
 genders to strife and to bondage, and which surnamed to *Jerusalem* which
 is in bondage with her Children ; but this is *the Jerusalem which is free*,
 which is *she Mother of us all* ; And so this bond-woman and her chil-
 dren, that are now after the flesh, have persecuted them that are
 born after the Spirit, even until now; but now the bond-woman and
 her Seed is to be cast out, that hath kept so long in bondage and in slav-
 ery, and under limits ; this bond-woman and her brood is to be cast
 out, and our Holy City, the *New Jerusalem*, is coming down from Hea-
 ven, and her Light will shine throughout the whole earth, even as a
Jasper stone, clear as Christal, which brings freedom and liberty, and per-
 fect Redemption to her whole Seed ; and this is that Woman and Im-
 age of the Eternal God, that God hath owned, and doth own, and will
 own for evermore.

More might be added to this purpose, both out of the Old Testament and New, where it is evident that God made no difference, but gave his good Spirit as it pleased him, both to Man and Woman, as *Deborah*, *Hulda*, & *Sarah*. The Lord calls by his prophet *Isaiah*, *Hearken unto me, ye that follow after Righteousness*, ye that seek the Lord, look unto the Rock from whence ye were hewn, and to the hole of the Pit from whence ye were digged ; look unto Abraham your Father, and to Sarah that bare you ; for the Lord will comfort Zion, &c. *Isa. 5.* And Anna the Prophetess, who was a widow of four score and four years of age, which departed not from the Temple, but served God with fastings and prayers night and day, her coming in at that instant, (when old Simeon took the Child Jesus in his arms, and) she gave thanks unto the Lord, and spake of him to all them who looked for Redemption in Jerusalem, *Luke 2. 36, 37, 38.* And Philip the Evangelist, into whose house the Apostle *Paul* entered, who was one of the Seven, *Act 6. 3.* He had four Daughters which were Virgins, that did prophetic, *Act 21.*

And so let this serve to stop that opposing Spirit that would limit the Power and Spirit of the Lord Jesus, whose Spirit is poured upon all flesh; both Sons and Daughters, now in his Resurrection ; and since that the Lord God in the Creation, when he made man in his own Image, he made them male and female ; and since that Christ Jesus, as the Apostle saith, was made of a Woman, and the power of the Highest overshadowed her, and the holy Ghost came upon her, and the holy

thing that was born of her, was called *the Son of God*, and when he was upon the Earth, he manifested his *love*, and his *will*, and his *mind*, both to the Woman of *Samaria*, and *Mary*, and *Mary* her Sister, and several others, as hath been shewed ; and after his Resurrection also manifested himself unto them first of all, even before he ascended unto his Father. *Now when Jesus was risen, the first day of the week, he appeared first unto Mary Magdalene*, Mark 16. 9. And thus the Lord Jesus hath manifested himself and his Power, without respect of Persons ; and so let all mouths be stopt that would limit him, whose Power and Spirit is infinite, that is pouring it upon all flesh.

And thus much in answer to these two Scriptures, which have been such a stumbling block, that the ministers of Darkness have made such a mountain of ; But the Lord is removing all this, and taking it out of the way.

M. F.

A further Addition in Answer to the Objection concerning Women keeping silent in the Church ; For it is not permitted for them to speak, but to be under obedience ; as also saith the Law, If they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church ; Now this as Paul writeth in 1 Cor. 14. 34. is one with that of 1 Tim. 2. 11. Let Women learn in silence with all subjection.

TO which I say, If you tie this to all outward Women, then there were many Women that were Widows which had no Husbands to learn of, and many were Virgins which had no Husbands ; and Philip had four Daughters that were Prophets, such would be despised, which the Apostle did not forbid : And if it were to all Women, that no Woman might speak, then Paul would have contradicted himself ; but they were such Women that the Apostle mentions in *Timothy*, That grew wanton, and were lusty-bodies, and sailors, and kicked against Christ : For Christ in the Male and in the Female is one, and he is the Husband, and his Wife is the Church ; and God hath said, that his Daughters should Prophecie as well as his Sons : And where he hath poured forth his Spirit upon them, they must prophesie, though blind Priests say to the contrary, and will not permit holy Women to speak.

And whereas it is said, *I permit not a Woman to speak, as saith the Law :* but where Women are led by the Spirit of God, they are not under the Law, for Christ in the Male and in the Female is one ; and where he is made

made manifest in Male and Female, he may speak, for he is the end of the Law for Righteousness to all Christians believe. So here you ought to make a distinction what sort of Women are forbidden to speak, such as were under the Law, who were not come to Christ, nor to the Spirit of Prophets : *For Hulda, Miriam, and Hagar were Prophets, who were not forbidden in the time of the Law, for they all prophesied in the time of the Law ; as you may read, in 2 Kings 22.* what *Hulda* said unto the Priest, and to the Ambassadors that were sent to her from the King, Go, saith she, and tell thy Master that sent you to me, Thus saith the Lord God of Israel, Behold, I will bring evil upon this place, and on the Inhabitants thereof, even all the words of the Book which the King of Judah hath read; because they have forsaken me, and have burnt incense to other Gods, to anger me with all the works of their hands : Therefore my wrath shall be kindled against this place, and shall not be quenched. But to the King of Judah, that sent you to me to ask counsel of the Lord, so shall you say to him, Thus saith the Lord God of Israel, Because thy heart did melt, and thou humbledst thy self before the Lord, when thou heardst what I spake against this place, and against the Inhabitants of the same, how they should be destroyed ; Behold I will receive thee to thy Father, and thou shalt be put into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. Now let us see if any of you blind Priests can speak after this manner, and see if it be not a better Sermon than any of you can make, who are against Womens Speaking ? And *Isaiah*, that went to the Prophetess, did not forbid her Speaking or Prophesying, Isa. 8. And was it not prophesied in *Joel* 2. that *Hand-maids should Prophesie* ? And are not Hand-maids Women ? Consider this, ye that are against Womens Speaking, how in the *Alt* the Spirit of the Lord was poured forth upon Daughters as well as Sons. In the time of the Gospel, when *Mary* came to salute *Elizabeth* in the Hill Country in Judea, and when *Elizabeth* heard the salutation of *Mary*, the Babe leaped in her Womb, and she was filled with the Holy Spirit ; and *Elizabeth* spake with a loud voice, Blessed art thou amongst Women, blessed is the fruit of thy Womb ; whence is this to me, that the Mother of my Lord should come to me ? for lo, as soon as thy Salutation came to my ear, the Babe leaped in my Womb for joy ; for blessed is she that believes, for there shall be a performance of those things which were told her from the Lord. And this was *Elizabeths* Sermon concerning Christ, which at this day stands upon Record : And then *Mary* said, *My Soul doth magnifie the Lord, and my Spirit rejoiceth in God my Saviour, for he hath regarded the low estate of his Hand-maid : for behold, from henceforth all Generations shall call me blessed ; for he that is mighty, hath done to me great things, and holy is his Name ; and his Mercy is on them that*

that fear him, from Generation to Generation ; he shall be filled with strength with
 his arm ; his heart shall be filled with the judgment of their own hearts ;
 he shall put down the mighty from their seats, and exalt them of low degree ; he shall fill the hungry with good things ; and their inheritance shall be an
 empty land, that shall be possessed by the poor, and the land of desolation of barren,
 &c. And he spake to his Nephew to Abram, And I will give a servant unto thee
 which thou art here beholding to the Westward for her Serpent, so use thy sword
 to purify your Country. Psalms 3. and yet shall I bid Women Speaki-
 ing. Now here you may see how these two Women prophesied of Christ,
 and Predicted better then all the blind Prophets did in that Age, and be-
 foretold this Age also, who were beholding to Women to make use of
 their Words. And see in the Book of Ruth, how the Women blessed
 her in the Gate of the City, of whose stock came Christ. The Lord make
 the Woman that is come into thy House like Rachel and Leah, which built
 the house of Pharez ; and that thou mayest be worthy of Ephrata ; and be
 famous in Bethlehem, Jericho house be like the house of Pharez, whose Father
 bare unto Judah, of the Seed which the Lord shall give thee of thine young
 Woman. And blessed be the Lord, which hath not left thee this day without
 a Kinsman, and his Name shall be continued in Israel. And also see in
 the first Chapter of Samuel, how Hannah prayed and spake in the Tem-
 ple of the Lord. Oh Lord of Hosts, if thou wilt look on the trouble of thy
 Hand-maid, and remitter my, and not forget thy Hand-maid. And read
 in the second Chapter of Samuel, How she rejoiced in God, and said,
 My heart rejoiceth in the Lord ; My Horn is exalted in the Lord ; and my
 mouth is enlarged over my enemies, because I rejoice in thy Salvation ; there
 is none Holy as the Lord, there is none beside thee, And that same God
 is the God of Israel. Speak no more thy prophecies, but be thou my companion of
 thy mouth, for the Lord is a God of Knowledge, and by him our prophecies
 stand fast ; the Bow, that is mighty when it is broken, and the spear that
 pierceth to themselves strongly ; they that were full, are hired for thine hired,
 and the hungry are no more tired ; so that the barren shall bear seven, and she
 that had many Children, be sterile ; the Lord killeth, and maketh alive ;
 bringeth down the Ceasars, and riseth up ; the Lord maketh poor, and maketh rich, bringeth low and exalteth ; he raiseth up the poor out of the dust, and
 liftest up the Beggar from the dung-hill to set them among Princes, to make
 them inherit the seat of Glory, for the Pillars of the earth are the Lords, & he
 hath set the world upon them, he will keep the feet of his Saints, and the wicked
 shall keep his friends in darkness, for in his own might shall no man be strong ;
 the Lords Adversaries shall be destroyed, and out of Heaven shall be thunder
 upon them ; the Lord shall judge the ends of the world, and shall give power
 to his King, and exalt the Horn of his Anointed. Thus you may see what

Whom hath said, when old Elie the Priest thought he had been chayllo; and see if any of you blind Priests that speake against Womans Speaking, can Preach after this manner? who can not make such a Sermon as this woman did, & yes will make trade of this, VVoman, and other Womans words. And did ever the Queen of Sheba speak like manner to Solomon, and received the Kinges commandment in her owne? Is she not called by the Lord God, him loue, and more of him, than the world? Is not her voice the Lord Iesse Israel Saviour, and must the Kingdome in Equity and Righteousnesse? And this was the language of the Queen of Sheba. And see what glorious exhortations Queen Sheba used to comfort the People of God, which was the Church of God; as you may read in the book of *Hosea*, which caused joy among Ladies of hearts among all the people, had prayed and worshipped the Lord in all places, who worshipped her like contrary to the Kings command, went and spake to the King, in the wisdom and fear of the Lord, by which means she saved the lives of the People of God; and righteous Mordecai did not forbidd her speaking, but said, if she held her peace, her and her Fathers, but if shee be a stirre, and herein you blind Priests are contrary to Righteousness.

Likewise you may read how Jochebed, and West made as she did, and how she spake to the Elders of Israel, and said, Dear Brethren, seeing ye are the honorable Elders of the People of God, take remembrance by me, our Fathers in time past were very poor, and they dwelt by ground, and did not have houses, therefore the people of God were scattered, and the friends of Abraham, Isaac, Jacob, and Moses, and all that pleased God, and were scattered in lands through manifold stranges. And read also her exhort in the Book of Judicis, and how the Elders commended her, and said, All that thou sayest is right, and with these prophecies words, pray therefore for us, we beseeche thee, to fear God. So there Elders of Israel did nothoing to bid her peaching, as you blind Priests do; yet you will make a Trade of Womans words to get money by, and take Texts, and Preach Sermons upon Womans words; and will cry out, Women must not speak, Women must be silent; so you steele from the minds of the Elders of Israel, who praised God for a Womans speaking. But the Jezebel, and the Woman, the false Church, the great Whore, and tattling women, and bussie bodies, which are forbidden to Preach, which have a long time spoke and tattled, which are forbidden to speak by the True Church, which Christ is the Head of; such VVomen as were in transgression under the Law, which are called a VVoman in the *Revelations*. And see further how the wise VVoman tryed to Joab over the VWall, and saved the City of Abel, as you may read, 2 Sam. 20. how in her wisdom

Reverend Sirs, I have send you a paper which will shew you the
Truth about the Woman and other as well as the Man
and the Devil, and the Brinkworth. Come, and to it is not the
Truth, and the Church only consist of Men ? you than deny Women
Bothie in consist of Women as well as Men ? Do ordaine Bishops
whole Country And dothnot the Bride say, Come to me all ye
that labour and are heavy laden, I will give you rest. And when the
Wife of the husband, Christ Jesus, the Angel, And when the
Wife of the husband, Christ Jesus, But it is not possible for the bride to speak
Hister of the wife of the Brides Mouth. TO CAMESTHE WHO SOEVER SPEAKING AND
to CAMESTHE WHO KILLS AND SLAYES WITH THE SWORD, WHICH IS THE MOUTH OF THE
Mouth, the Lamb and the Chilnes shall have the Victory, the true speakers of
Men and Women over the false Speaker.

Wysokość tła i głębokość pojęcia jest zasadą, której nie można odmówić.

YEH HSIN

